The destruction of Sodom.

God saw good to make the destruction of the Sodomites an example of the fate of persistent sinners death, not everlasting torture, St. Jude says. (Luke 17:29.) But the Bible teaches that the Sodomites are not hopelessly destroyed; that God's mercy through Christ includes the Sodomites, sinners though they were. Jesus Himself, as well as the Prophet Ezekiel, declares that at His Second Coming in His Messianic Kingdom He will give a trial, or judgment, to the world in general, and that it will be more tolerable for the Sodomites than for any of the people to whom He preached at His First Advent. The reason for this He explains, saying that if the Sodomites had been granted the same opportunity afforded the people of Chorazin, Bethsaida and Capernaum, they would have repented in sackcloth and ashes; wherefore, in the future testing time, «it will be more tolerable for them» than for people who heard and rejected the Message. (Matthew 10 : 15 ; 11 : 21-24.)

Ezekiel's prophecy (16 : 49-61.) is most explicit. It declares Restitution and blessing for Israel, and incidentally mentions that the Sodomites will receive favor from God at the same time — under the New Covenant, under Messiah's Kingdom. (Acts 3 : 19-23.)

The PHOTO-DRAMA of

CREATION

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